

square to waves, the LF group consisting of the rest (21 sequences). The same analyses as the above revealed as follows: (3) The score was higher, as the above, in the MF than in LF group and also higher when the magnitude of increase in skin resistance during trials was smaller than when greater than the average. (4) These results did not support, therefore, the author's predictions that the score would be lower in the MF than in the LF group and far higher when the magnitude of increase in skin resistance was smaller than when greater in the higher score group. The findings revealed that when the frequency of calls was higher, the response was likely to have been more automatic and less vulnerable to resistance, and thereby to have facilitated the interaction of the response with the ESP process. — DA

PORTUGUESE LANGUAGE
REVISTA DE PARAPSIKOLOGIA
(Editor: Patric V. Giesler)

01414. Quevedo, Oscar G. The problem of healing: Part I. *Revista de Parapsicologia*, 1973, 1(3), 4-11. 7 illus; 13 refs

This is the first in a series of 15 articles in which the author describes and evaluates the techniques of specific healers including "psychic surgeons," healing rituals and practices, and the related claims of extraordinary cures. The topic of healing is introduced in this Part I with a brief sketch of famous healers around the world. The author suggests that Brazil leads the world as a source of healers and healing sects. Emphasis is given to spiritistic healing groups and their beliefs. The author concludes that the healing beliefs and practices reviewed induce hypnotic states and reactions that bring about the highly acclaimed "cures." — P.V.G.

01415. Friderichs, Edvino A. Witchcraft and "the evil eye." *Revista de Parapsicologia*, 1973, 1(3), 12-17. 5 illus; 1 ref

Examples of witchcraft and their popular interpretations are given and discussed in terms of their overall prejudicial effects on practitioners and believers. The witchcraft, when effective, may be properly explained according to the author by fundamental constructs in parapsychology. For example, a victim's subconscious picks up the ill intentions of the witch telepathically and is received as a negative suggestion; the victim's misfortune is then a consequence of his or her own negative autosuggestions. Such cases require a certain predisposing psychological instability. The author concludes that one's own faith in one's stability is the best defense against "evil eye" and other witchcraft; in the case of possible psychokinetic effects, the author claims that these do not influence humans (poltergeist objects not hitting victims is discussed to support this contention). — P.V.G.

01416. Lomparte, Victoria V. Biographies. *Revista de Parapsicologia*, 1973, 1(3), 18-19. 2 illus

Three short biographical sketches are presented: of Jesuit expert on Brazilian spiritualism Edvino Augusta Friderichs; author-lawyer and researcher of French occultism Maurice Colinon; and the famous physician and originator of the "magnetism" concept and associated techniques Friedrich (Franz) Antonio Mesmer. — P.V.G.

01417. Doceste, Salvador Garcia. Our opinion. *Revista de Parapsicologia*, 1973, 1(3), 22-24. 2 illus; 8 refs

Indian parapsychologist Hemendra Nath Banerjee's best "proofs" of reincarnation (past-life memories, unusual birthmarks corresponding to the fatal wounds of the deceased, and mediumistic "spirit communications") are described and evaluated critically in terms of what the author feels are superior alternative normal and/or super-psi explanations. — P.V.G.

01418. Dialog with the reader. *Revista de Parapsicologia*, 1973, 1(3), 25-27. 2 illus

A philosophical/theological discussion of Father Oscar Quevedo's position, on the one hand, that the self-proclaimed "healers" are sociopaths and especially dangerous when they deceive clients with their "healing, and, on the other hand, Christ's commandment (from Quevedo's own religion) to "go and cure the sick." Quevedo responds by distinguishing the intentions of Christ and the apostles from those of modern day "healers" and by arguing that Christ never ran mass "demonstrations" of "faith healing" nor engendered mass emotional hysteria as do modern "healers." — P.V.G.

01419. Anteuas, Joaquim. Facts of real life. *Revista de Parapsicologia*, 1973, 1(3), 28-29. 1 illus

Brief description of four dramatic spontaneous cases is presented with their spiritistic or superstitious interpretation by the experients and alternative "parapsychological explanations" (i.e., potential normal and psi-based explanations). — P.V.G.

SPANISH LANGUAGE
PSI COMUNICACIÓN
(Editor: Carlos S. Alvarado)

01420. Alvarado, Carlos S. Joseph Banks Rhine (1895-1980): Pioneer in experimental parapsychology. *Psi Comunicación*, 1980, 6(11/12), 9-18. 54 refs

An historical review of some aspects of J.B. Rhine's work in parapsychology. Emphasis is placed on (1) early psychical research activities such as a seance with Margery and initial contact with McDougall and Prince, (2) early research at Duke University, and (3) controversies concerning Rhine's ESP work in the 1930s. It is argued that Rhine established an experimental paradigm in which problems were investigated in a systematic way and standardized tests capable of quantitative evaluation were used in ways that changed the field of parapsychology. Rhine's work is considered to have been influenced by his early nonexperimental activities. — DA/C.S.A.

01421. Jórdan Peña, Jose Luis. "Poltergeists," an elusive phenomenon. *Psi Comunicación*, 1980, 6(11/12), 19-24.

It is very difficult to form an idea of the nature of poltergeists without understanding diverse physical parameters of the building or place where the disturbances occur. It would be useful to have a mathematical model of the "behavior" of parts of the structure such as pillars, walls, and foundations created by means of a net of phonometric sensors connected to a computer. The role of normal vibrations and acoustic effects then could be assessed. A case investigated by the author is briefly described. It developed in a beauty parlor and involved movement, breakage of objects, and the turning on of electrical message equipment. The phenomena were so elusive that no conclusion about their nature could be reached. — C.S.A.

01422. Bardásano Rubio, José Luis, and Arano Bermejo, Begoña. The significance of "psi" phenomena: Theories on its nature. *Psi Comunicación*, 1980, 6(11/12), 25-30. 32 refs

A brief review of theories of psi is presented, classifying them as (1) physical models (electromagnetic hypothesis, field effects, psychic energy and resonance, quantum mechanics); (2) mental or vitalistic models (collective unconscious, psychoanalytic approaches, Roll's psi field theory); and (3) noncausal models (synchronicity). None of these theories are considered satisfactory. It is emphasized that it is important for theories to generate research. Physical models are preferred for this reason. — C.S.A.

01423. Grau Martínez, Joaquín. Man and his beyond. *Psi Comunicación*, 1980, 6(11/12), 31-37. 30 refs

The concept of an integral reality is presented in relation to the human mind's way of perceiving reality. It is known that we